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JUSTICE • BROTHERHOOD • PEACE

WORLD UNITY MAGAZINE

HORACE HOLLEY, *Editor*

THE aim of WORLD UNITY is to reflect the movement of the spirit of the age.

Under the impact of that movement, the conditions of human life have been transformed throughout the world. Ancient customs and habits of thought, long-established institutions, political and economic doctrines, religious beliefs—all have been subjected to a process of transmutation the final outcome of which is not yet discerned.

But it is now generally recognized that the present generation stands between two worlds—the past, in rapid disintegration, and the future, whose character and form imply at least a world order, a universal civilization, based upon conscious acceptance of the brotherhood of man.

To serve that fundamental moral principle of unity; to uphold the possibility of a new and greater era of human advance; to pass over mere rationalizations of former customs; to quicken the vital powers of faith and to give substance to confident hope—this is the effort of World Unity Magazine, an effort dependent upon the loyal support and goodwill of those who share the same conviction because they also have been touched by *the spirit of the age.*

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THE NEW INTERNATIONALISM AND WORLD PEACE

EDITORIAL

THE road along which the world peace movement has traveled since the European War has come to a dead end. That road, the vain pursuit of a rapidly evolving nationalism undertaken by the liberal groups in all countries, now stands blocked by the development of the nationalistic principle to its logical conclusion. Today, there is no internationalism in the sense that liberal groups exert any effective influence upon national policy with respect to international matters.

The nations emerging from the War had to choose between two conflicting policies—the policy of world peace and the policy of domestic economic security. Each policy had behind it the driving force of a great fear—the fear of war, the fear of internal revolution.

Had humanity arrived at ethical maturity, the statesmen would have been able to reconcile these two fears and identify them as symptoms of the one same social disease. They would have considered peace and security not as alternatives but as successive phases of the same fundamental problem, with peace coming first.

As it was, the ideal of world peace was sacrificed to the ideal of domestic economic security; not consciously and avowedly, but instinctively and furtively behind a screen. Our fatal ethical immaturity is revealed by the general acceptance of the assumption that economic security can be attained in an unorganized world, or that world peace is a matter to postpone until domestic security has been firmly established.

Fear of internal revolution became the dominant factor in the post-war era, filling the foreground so completely as to cause the illusion that firm domestic policy is a substitute for world policy,

that responsibility for domestic business is the entire responsibility of the state.

Under pressure from this dominant and exclusive fear, the national states have become rapidly transformed. Pursuit of domestic security has led the nations, some voluntarily, others involuntarily, step by step along a path culminating in the triumph of the state over the citizen. Whereas in the pre-war era the nations were ravaged and exploited by powerful minorities, to such an extent that each nation was an unacknowledged battle field of conflicting political and economic factions, the nations in the post-war era have become concentrated and unified. The community is now superior to the individual.

The economic collapse in 1929 overwhelmed the world with evidence that the formula "security first" is a fatal illusion. It reasserted and reestablished the war principle within the economic field. But by that time the direction and the momentum of national development was too pronounced to permit fundamental change of policy. The economic collapse, on the contrary, intensified the prevailing trend by actualizing the fear of domestic revolution. The fear transferred itself from statesmen to citizens, multiplying the pressure upon the state.

The state thereupon found itself bearing a new and unescapable responsibility—responsibility for the maintenance of the entire domestic structure. To fulfill this responsibility, the state found it necessary to guarantee and underwrite the successful operation of a vast and intricate economic organism. It intervened its power of taxation to give substance to that guarantee, and undertook a constitutional revolution to set up authority commensurate with the need to insure itself against ultimate loss.

The triumph of the community over the individual at first seems an ethical advance. A new and higher justice has been established in the relations of citizens and domestic institutions one to another. The inspiration of social loyalty tends to replace the selfishness of an individualism as hard and dead as rock.

But the community that has triumphed is not humanity but the nation. When the domestic economic structure began to fail, employers and employes had no other source of social power to invoke than the state. No world authority existed to which appeal could be made.

The inevitable result has been that the greatly augmented power and authority vested in the state has become involved in the operation of one particular domestic economy. The state was obliged to extend its guarantee to whatever economic structure existed among its citizens. We have, then, a world constituted of states, each far more powerful than ever before, and each completely identified with an economy uncoordinated with, if not definitely antagonistic to, the economy of each other state. The various national economies represent such different stages of development, such different local conditions, that lack of coordination is practically identical with antagonism.

The international situation, in fact, is essentially far more menacing than the situation which existed in 1914—if comparison can be made justly between two different stages of the same historic era. For no state can face the possibility of national economic failure. The currency, tariff or debt policy necessary to the preservation of one nation will be pursued irrespective of its ultimate effect upon another nation. The loyalty demanded of the citizens for the sake of their mutual self-preservation will express itself in support of practical policies and not merely in devotion to an abstract national ideal, since every part of the national economy is equally necessary to and involved with the social structure as a whole. The instinct of self-preservation can now only realize itself in terms of the preservation of the state.

No responsible man or woman can longer afford to ignore the fact that in failing to achieve world peace, the nations assured incapacity to deal with the economic collapse which reinstated war on far more terrible terms. To all intents and purposes, we are living now in an economic world war the end of which none can foresee. The citizens of many nations dwell in a kind of garrison,

under the equivalent of martial law, their lives dependent wholly upon the functioning of an economy administered by a state which is primarily a military institution and only secondarily a business bureau. Economic and political factors are hopelessly mingled throughout the civilized world. Military invasion, as we have seen, becomes national policy when the domestic social problem can be solved in no other way.

The social trend since 1914 suggests the operation of a destiny that had decreed the end of an historic period. Slowly at first, but with augmenting rapidity, the nations have followed the descending path. Once committed to that path, retreat became impossible. Spiritually we are in the jungle left by our ancestors aeons ago, with the significant difference that the struggle is no longer between naked savages but between titan armed states.

For the degradation of man consists in his loss of the power of voluntary action and his consequent servitude to the principle of involuntary action. The end of an age is marked by the collapse of man's spontaneous inner being under the burden of a state committed to action which divides physical from spiritual necessities. This stands as the real implication of the existing international condition. The modern state has become the fatal nemesis of a humanity which has abandoned faith in God and faith in its own self.

The prostration of liberalism, and the prostration of religion in the logical substitution of the armed state for the dogmatic church, revealing as they do the extremity of our social crisis, at the same time connote the darkness that precedes the dawn. The hour is ripe for the rebirth of faith and the rise of a world religion. There is no peace of man; let us seek the peace of God.

H. H.

FELIX ADLER'S SPIRITUAL IDEAL

An Impression

by

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FELIX ADLER had been trained in the traditions of German Reform Judaism. He was to succeed his father as rabbi of Temple Emanu-El. Returning from his studies abroad, he found himself unable to accept the provincial and dogmatic aspects of this fashionable Judaism of his day, and chafing at its snobbish social complacency. But the central emphasis which Reform Judaism placed upon a universal moral message stayed with him. Rejecting the doctrinaire belief in an era of peace and justice eventually to come through the messianic teaching of the Jewish religion, he established a movement designed to afford the broadest philosophic inclusiveness and the most concrete practical bearings to a faith in the triumph of the "right." To the vision of the Prophets, revivified in the liberal religion of his father, he gave a strict philosophic orientation. The voice was the voice of Isaiah, but the hand was the hand of Kant.

He was in direct line with the moral tradition of Jesus and the Prophets, impatient with a religion of ritual and ceremonial, concentrating upon the urgent problems of human conduct. He had been influenced as well by Emerson and F. A. Lange's *Die Arbeiterfrage.* Would it not be possible to found a new religion, freed of the old theological prepossessions, and devoted exclusively to the promotion of "ethical culture"? He would unite men of different creeds, backgrounds and philosophic views—such was the intention—who might join in the common quest for a better society in the higher development of humankind. In point of fact, it must be said, the movement has kept its elevated character only

by a scrupulous aloofness, especially with respect to other liberal religions, moralists of the instrumentalist, rationalist, marxist and freudian schools, and Jewish culturalists.

In his Hibbert Lectures, devoted to a reconstruction of the spiritual ideal, Adler suggests that the impulse loosed by the Prophets, in their preachment against oppression and exploitation, was carried further by Jesus who insisted as well upon an inner purity. The major emphasis of the one was on doing justice; of the other, on cleansing of the soul. Each is inadequate taken alone. It is possible to combine these insights and advance beyond them to a spiritual ideal more in rapport with the conditions of our time. Such an ideal would take cognizance of the essential distinctiveness of different individuals and groups, their inviolability and creative function. It would apply equally in every realm of human affairs, affording a stimulus and guide. There would be no dichotomy between individual and social ethics, between private and public life, nor any invidious distinctions of prior superiority. Every human being would be regarded as possessing spiritual possibilities. None would be excluded because of race, color or previous condition of servitude. The virtue of the human being is not found to lie in his reason, as for Aristotle, nor in his possession of power as in some fascist ethics, certainly not in his wealth (nor lack of wealth) or social position. But every man counts. None is to be misused, or even used. Every human being is an end in himself. The integrity of his uniqueness is to be recognized and, more than that, encouraged. In allying oneself to another, there is a paradoxical reward in the effort to push him back upon his own proper ground, for in such mutual cultivation each moves in the direction of his characteristic own-ness, while both are drawn more deeply together in a birth of personality.

There is no supercilious tolerance of differences, but an actual reverencing and eliciting of difference. In that way our own character significantly forms. This is no rampant individual assertiveness nor any wishy-washy counsel of self-sacrifice, but a profound mediation between the extremes of egoism and altruism. The

possibilities of fruitful application are evident—in marriage, in the negotiations of workers and employers, in the relations of nations. It is characteristic of Adler's thought to embrace extremes in this considered way, and a further reaching of this attitude takes us into the heart of his metaphysics. Students of philosophy will recognize the ethical and metaphysical employment of a doctrine also embraced and given general logical extension by Morris R. Cohen, a student of Adler.

Metaphysically we are faced with the poles of unity and plurality. In the philosophy of Spinoza and the religion of Judaism we have an emphasis on the one; in the philosophy of James and the pantheonistic religion of Greece we have an emphasis on the many. How can an adequate account of reality fail to encompass both? When these contraposed factors are allowed full sway, the mind conceives of a perfect organism consisting in their interaction, which is duplicated nowhere in the factual world. By a variant of Anselm's ontological proof of the existence of God, this multiple unity, this socialized and differentiated godhead, non-monistic, non-monotheistic, is taken as the supreme reality. Why it should be an "*ethical* manifold" rather than a logical or purely metaphysical one is not accounted for except in terms of the passionate moral idealism which inspired it. This is the spiritual universe, according to Adler's contention, in which we all participate. God is no distant ruler of our destiny, but compounded, so to put it, of our very selves. Through the recognition and evocation of our distinctive natures, by an assiduous application of this to-and-fro shuttlecock relationship, friction is minimized in human contacts and the perception of this perfect realm grows increasingly more clearly focused.

As man passes through life striving and building, he encounters numerous disappointments: an ambition shattered, a pledge broken, a marriage wrecked, a war declared. The urgency of his work in practical affairs is blocked by the recalcitrance of the materials and the wills of other men. A scientific search such as Einstein's for an ever more comprehensive formula is made to the

neglect of the variety and concreteness of particulars, and by the manipulation of mere symbols. Art is most obviously dealing with semblances and does not achieve the desired perfection. Thus we are frustrated at every turn. There are, of course, highly significant satisfactions in each of these undertakings and their values are not to be overlooked or discounted. Indeed it is often because of their attractiveness, as Adler holds, that we are lulled from the superlative effort involving the fulness of our being. It is out of the persistent and recurring abortiveness with respect to this "highest," though, that the spiritual ideal emerges. The sense of incompleteness stirring into an imaginative consummation is its direct and personal source as the fusion of polarities is its metaphysical occasion. For a pragmatist like Dewey, the problematical nature of experience is met by the continual contrivance of effective agencies for settling the perplexities. While Adler does not disparage the rôle of constructive intelligence, the residual discontent forces a response for him in the spiritual ideal, which varies in different contexts and situations, though an essential solicitude for human beings is constantly reflected. The ideal which he advances Adler believes to be peculiarly adapted to the social demands of a democratic society such as ours. If we take this ideal seriously, as no mere compensating figment, being willing to grant its warrant of validity in the very effort to establish it, we have assumed a religious attitude such as Adler warmly commends. We shall seek to make the outlines of this ideal operative in our daily living, imprinting it upon every natural basis, invoking its persuasions in every difficult dilemma. In the pilgrimage of mankind toward this ideal goal—which Adler would substitute for the effete worship of God—we mold under its light the institutions through which we pass in the course of our development: the family, the school, the vocation, the state, international society, and religion itself.

Adler's spiritual religion is too rigorous, exacting and exalted in its intellectual as well as moral demands to be as widespread an American faith as Mrs. Eddy's appeal to physical well-being. Its metaphysical bearings are too remote, its formalistic

character too obsolescent, its self-sufficient detachment from clinical investigations into human nature too perilous, for the philosophy as a whole to win many disciples. But his writings are pregnant with suggestion concerning intimate realms of behaviour where creative insight and educational achievement have not been common in contemporary American thought. The ideal goal which he delineates, whether or not regarded as the ultimately real universe, is a model condition having a commanding challenge. Unlike Plato's realm of Ideas, each absolute and discrete, Adler's ideal is a communal one, more faithful to human experience in the ceaseless interweaving of relationships.

On April 26, 1933, Felix Adler died at the age of eighty-two. One of the last vital exponents of a goodly tradition, his thought cuts across national, class and sectarian lines. It has an earnestness and penetration devoted to the care of fellow-men, an originality of cast and direction, and substantial practical fruits which yield it an eminent place among the influential philosophies of America and in world moral philosophy.

PERSPECTIVE

by

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NATIONS, like men, need perspective. Following the World War, many leaders attained this panoramic view of the international vista from a pinnacle of idealism. Strides toward an earthly Utopia were seen possible in international cooperation, settling disagreements by arbitration and limiting the armed forces of nations in order to avert temptation of conflict. Money was loaned war-ridden Europe to aid reconstruction of its devastated homes. Starving peoples were fed and clothed by cooperating nations.

Horrors of warfare with deadly gas, bombing planes, long distance artillery, and bullet-proof tanks equipped with machine-guns, had shocked the conscience of nations. The international mind craved to reconsider, to stand off and view its deplorable war madness. Nations everywhere sought perspective to glimpse again the calm, green valley of peace. Educators resolved to enlighten youth, direct them toward internationalism and discourage any resort to armed conflict menacing the very structure of civilization.

Nearly fifteen years have elapsed since the Armistice. Governments have undergone vast changes, overthrowing many systems of long standing. Courageous experimentation has brought unprecedented advancement in industry and science. Social philosophies have run the gauntlet of vicissitude. Medical science has attained greater prolongation of human life. This glacier-like movement of internationalism, however, has melted rapidly in the depression. A moraine of national prejudice and selfishness is being deposited. Growing nationalism is stirring historic antagonisms in major countries. War rumbles are heard on distant hori-

zons. Nations have busied themselves with their own petty concerns until, like the man who never takes a vacation, they are losing their perspective.

The World Economic Conference should compel opportunities for statesmen to attain again a world panorama. International thinking should be promoted. Calm, co-operative analysis should be given many questions of national and international importance. Some of these may be mentioned, as nations turn to face problems of the future. Why have disarmament conferences made such slight accomplishments? What is the basic cause of world-wide unemployment? Why are prisons, hospitals and institutions for mental ailments filled as never before? What is the goal of an age whose incessant cry is: "Speed, more speed?" How is man, who has devised powerful industrial machines by harnessing natural forces, to prevent these same inventions of his brain from overwhelming and destroying him? How can universities, schools, churches, newspapers, and all other educating institutions, restore public thinking to a constructive, progressive, cooperative and peace-loving perspective?

AN ENGINEER'S POINT OF VIEW

by

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SOME twenty or twenty-five years ago we were headed straight for the millennium. A strong optimism seemed to pervade all thought. After centuries and centuries of groping man had come at last to possess sufficient scientific knowledge to utilize nature's forces for his own benefit, and from this starting point civilization would go on and up in one unbroken line of progress. Every new discovery, every new invention was to help the human race along toward a condition where men would live in peace and harmony and where they could enjoy the kindly fruits of the earth with only as much labor as was good for them. What was to happen after this delightful state was reached was not very clear; presumably progress would then cease and we would live happily ever afterward.

Today a decidedly pessimistic note has come into man's thinking. To realize this we need only observe the titles of such books as: "The Decline of Western Civilization," "The Revolutions of Civilization," "Mankind at the Crossroads," etc. We have always believed this to be a changing world, but it is only within the last few years that we seem to have applied the facts of history to ourselves and to think that our civilization may be going through a cycle. Our civilization, which we had supposed so stable and believed nothing could overthrow, is now thought by many to exhibit tendencies and changes that will ultimately lead to its collapse. History seems to show that a civilization, like a man, goes through a period of growth, decay and death, and that new civilizations rise out of the ashes of the old. Some of the culture and learning of these old civilizations have been lost; much has been preserved in one way or other.

It is difficult to say what brought about this change in thought. One of the factors appears to be our more complete knowledge of the dates and history of ancient Egyptian and other archeological remains. Furthermore, no one can look at the wonderful sculptures and remains of ancient Greece, and then at the crude work and drawings that appeared during the early middle ages, and then again at the sculptures, cathedrals and pictures that were produced in the fourteenth and following centuries, and not believe that a cycle of some sort—a wave of civilization—had taken place; at least in the field of art. And now, in the last twenty-five years our records have become so complete that Flinders Petrie has been able to trace back some ten thousand years and distinguish eight such rises and falls. These different civilizations he has plotted in a curve, showing the high and low points in a series of waves, one succeeding the other in quite regular order. Some of the wave peaks are higher than others, for art in some of the older civilizations was better than in some of the newer ones. It would naturally be supposed, however, if we could go back far enough into the past, we would find that there had been a gradual increase in the *average* wave height.

History also shows that the way in which civilizations grow and develop is much the same in each case. Art appears to reach a high point before learning, wealth or prosperity develop. Our own civilization, which started, perhaps, three or four centuries after the birth of Christ, produced its great cathedral architecture about the thirteenth century, while it was one hundred and fifty or two hundred years later before Michelangelo, Raphael and other great artists appeared; and still another hundred and fifty or two hundred years before literature culminated in Shakespeare; and then our scientific knowledge began to develop, while the accumulation of wealth and mechanical invention came last.

This same order of development is shown in all the older civilizations. For example: the Greek and Roman, which was all one civilization, started in Greece, where architecture, art and literature reached their high point. This culture was transmitted,

without a break, directly to Rome; after which we find a spread of learning and then a great accumulation of wealth and power.

It is perhaps a little disturbing to think that if history is to repeat itself, it would seem that our present civilization has already produced its great artists and that there will be no more really great ones. Certainly some of the futurists and ultra-moderns of today give us reason to stop and ponder over this.

Civilizations appear to disintegrate from an internal wearing out, rather than from any outside cause. A people by the accumulation of wealth and comforts become soft and indolent, and are then either overrun by inferior races or simply degenerate into an inferior race themselves. As to the cause of this decline, there are many theories. The biologist tries to explain it by saying that as economic pressure becomes more and more severe, the families of the better classes become smaller and smaller until finally only a lower grade of intelligence is left.

No entirely satisfactory explanation of the fall of civilizations has yet been advanced and perhaps this of the biologist is the best we have at the moment. The basis of this theory is, of course, heredity; and means that a civilization might endure, if there were a radical change in man's character. Eugenics might do this; or possibly some chemical or physical method of embryonic control may be discovered later that will allow man to produce Nietzche's overman, Bernard Shaw's superman or any other kind of man desired. Such knowledge, however, might be equivalent to giving mankind a stick of dynamite with which to exterminate himself. This of course is mere speculation and at best is so far in the future that it will be better to consider the question of the fall of civilization from a much more tangible and practical standpoint.

In what has been said the term "civilization" has not been defined; and probably a perfectly satisfactory definition could not be given; but every one will generally understand what is meant. However, so far as our purpose is concerned, definitions are unimportant; and further, it is unimportant whether the detail of development suggested above be accepted or not. The whole point

simply is that we must all agree that many civilizations have existed in the past and that culture does not follow a continuously progressive evolution.

Now the question is: "Will our civilization go the way of the others or does it possess any new quality that might make it endure? Is there anything in our civilization which all the others lacked?" Yes, there certainly is.

In the past, certain events must have affected mankind profoundly. When man discovered how to kindle a fire, it must have opened new possibilities in his whole method of living. It allowed him to live in cold countries and to greatly enlarge his diet. Another such event was the domestication of certain animals. These things are prehistoric, but a similar happening has taken place almost under our own eyes and yet most people do not appreciate its full significance.

It is a very strange thing that in all the ages that man has existed on this planet, it is only about one hundred and fifty years ago that he discovered how to machine a flat surface and a cylindrical one. In other words, machine tools had their birth. The ancient world possessed a few crude grinding millstones driven by a rough kind of water wheel, but no machines actuating cutting tools. This may have been due possibly to metallurgical inferiority; but whatever the cause was, it remained for the latter part of the eighteenth century to see the development of machine-driven tools.

The possession of two master tools, the lathe and the planer, has made it possible to build upon these as a basis the great superstructure of automatic machinery that we possess today. Great difficulty must have been encountered in making the first machines, for every surface, screw thread and spindle had first to be formed by hand. However, by building each new machine with the aid of the last, a reasonable degree of accuracy was finally obtained. In reading the history of the early steam engine, one is impressed with the difficulty Watt had in getting accurate machine work. In contrast to this, think of the great quantity of inexpensive, yet accurately

made articles we have today—eyeglass lenses, to name only one example.

Before the days of machine tools, such a simple thing as drilling a hole correctly through a metal plate required a high degree of skill. The position of the hole must be carefully laid out, the drill must be so formed as to make a hole that will be truly round and not oval, and the drill must be guided through the plate at the proper angle; all of which required a practiced and highly skilled mechanic. How do we do this today? Simply make what is known as a machine jig, consisting of a steel plate the size of the plate to be drilled, in which has been fixed a steel bushing in the exact position for drilling the hole. This jig is given to a boy, who has only to clamp it over the plate to be drilled, put it in a machine and run the drill through the bushing. And now it is as hard for the boy to get it wrong as it was for the skilled man to get it right.

This is technically known as the transference of skill. The skill of the man has been transferred into the machine. In certain machines there is a transference of thought as well as skill. For example, to operate a pianola requires neither skill nor thought. In the shoe manufacturing industry today there is not a man who could make a pair of shoes. Pieces of leather are dropped into various machines and afterwards placed together and put into other machines until finally a finished shoe is produced. The shoemaker has become merely a machine tender.

The consequence of all this has been to change society from top to bottom. When textile machinery was first introduced by Jenney, Arkwright and others, it degraded labor, for the skilled workman who had learned this particular trade found himself replaced by unskilled labor and unable to earn his customary wages. Generally speaking, the introduction of machinery causes suffering, until labor adjusts itself to the new conditions and this often means a new generation of workmen before the adjustment is complete. It is true that we still need a few skilled workmen to make the necessary jigs, dies and special tools, but they are very few, comparatively. However, while labor-saving machinery may at

first degrade labor, it eventually produces goods in such abundance and so cheaply that all classes, including the laborer, share in the benefit. Never in history have wealth and comfort been so widespread and enjoyed by so many different classes of men.

A workman used to own his tools, but today these have become so elaborate and expensive that great corporations have taken them over and this has changed the old-time relation of employer and employee. The personal contact is gone, men are treated in a different way; organization, systematization, standardization are everywhere. Material advancement has come so fast that we have not had time to adjust ourselves to the new conditions, and this is undoubtedly the real cause of our labor difficulties. Just as the engineer brought about this industrial age, there is now some reason to believe he may bring the solution for its attendant troubles. It is a very significant fact that each year there are more and more technically trained graduates going into managerial positions. In other words, scientific knowledge and background are beginning to be applied to human engineering. In the last analysis the only real solution is education; education of both laborer and employer.

It may be argued that mankind was happier before this industrial age, with its railroads, its great steamships, telegraphs, telephones and the rest and that the tending of machines makes a workman into a mere automaton, deadening his faculties and killing his ambition and inspiration. There are, of course, two sides to this question; but whether it be true or not and whether we like it or not, the handwriting on the wall says that industrialism has come to stay and to increase. The signs read this way. The mechanical revolution not only made mass production possible, but it allowed science to advance by leaps and bounds. The high precision machine-made instruments have opened many closed doors of knowledge. Think of the accurately ground lens, the ruling engine and even surgical instruments.

The modern engineer, then, is the one thing in our civilization which no other civilization ever possessed. We differ from the past, in the wide spread of knowledge, the binding together of

civilized peoples by railroads, telephones and telegraphs, the greater wealth in the world, the more uniform distribution of it, the much better condition of the working classes and the other things that came with the industrial revolution.

Is it possible that these new conditions can make our civilization endure? The mere fact that we have more material comforts does not mean that we are better or happier than men of past civilizations. The race does not reach happiness by mechanical or industrial progress. Man does not live by bread alone. He must progress intellectually and spiritually as well. When man ceases to strive he goes backward; and if security and plenty mean mental stagnation, then surely industrialism will only push him faster to the end. Yet there are certain influences acting today that must have a tendency to prolong at least the coming of this end.

Civilization can fall in only two ways. Either civilized man must deteriorate and change into uncivilized man or else he must be overrun and his culture stamped out. In the past, generally both of these have acted together; man first deteriorating and then some strong, hardy race, often from the north, coming down and conquering him. Sometimes the conquerors intermarried with the conquered and from this new infusion of blood another civilization has in time started to rise.

The tendency of our age, due to railways, telegraphs and modern means of communication, is to spread civilization into the uncivilized portions of the globe, and to make the culture of the whole world more homogeneous. With culture so widespread a general deterioration of all civilized peoples at the same time is much less likely than in the more circumscribed communities of ancient times. The fact that cultured peoples are so scattered makes it difficult, too, to see how the oriental, for instance, could overrun and stamp out all western civilization. He might overrun part of the world, but western civilization covers a very large area. Then, too, the oriental may become westernized enough to prevent this. At any rate, we may conclude that modern conditions have in them a quality which will, at least, tend to prolong our present civilization

and put further off that evil day when a general or partial deterioration may wreck or even destroy our culture.

There is one aspect of this question that should not be overlooked. In order that our civilization may continue we must have metals with which to build machines and coal to furnish power.

Metals have been produced and the arts of forging and tempering known since ancient times. An iron tool found in the pyramid of Kephron probably dates from 3500 B.C. and Homer compares the hissing of the stake thrown by Ulysses to that of the steel which the smith quenches in water. The ancient world was able to extract wrought iron only, and it was not until the fourteenth century A.D. that large furnaces and stronger air blasts made it possible to cast iron; somewhat as bronze had been cast long before. The small amount of iron ore that had been used before the advent of the modern blast furnace had made no impression whatever on the immense reserves contained in the earth; but now that modern metallurgy is demanding such enormous quantities of ore, our mineral resources are being used up at an alarming rate.

Coal, too, as well as iron ore, is necessary for our age. The industrial world of today is able to utilize but two sources of energy, *viz.,* water power and coal. Only about one fifth of the potential water power of the United States is at present developed; but even if it were all developed, it would not have carried the industrial load of the country during the year 1922 (for which the figures are available). Furthermore, estimates show that the industrial load of the United States is growing very rapidly. For instance, if the load curves of Pennsylvania, our greatest industrial state, are projected into the future, the indications are that the power demand will have doubled by the year 1950. This means that as the industrial world becomes larger and larger we must depend upon coal almost entirely.

The coal reserves of the world are fairly well known, and from some late estimates it would seem that a few hundred years will see the exhaustion of all our best coal. This means that industrial prosperity would reach its zenith at that time and from

then on there would be a gradual decline in industry. As someone has said, it is a fortunate thing for us that the industrial age did not begin in the time of Tutankhamen or today we would be fighting among ourselves for the last few remaining heat units.

As to other fuels, our natural gas and wood are pretty well gone already and our oil is following very fast. Such sources of energy as wind, wave, the sun's radiation, the internal heat of the earth (if it exists), etc., can all be put in the same class. They have all been tried and all proved unsuccessful. The chief reason is that the power is too diffuse. For example, it would require an enormous platform riding on the waves to generate even a few horsepower. Great numbers of parabolic mirrors have been placed around a boiler to gather the sun's rays, but have been unable to raise steam, much if any, above atmospheric pressure. It is true that some power can be obtained from these sources, but to develop by their means the tremendous amount of power demanded by the industrial world is entirely out of the question. Whether science will later tell us how to utilize the energy that we believe to be in the atom is doubtful to say the least.

The application of scientific principles has been so rapid and we have seen such spectacular changes taking place in industrial life that we have come to believe this development will continue and that sooner or later some one will stumble on some great source of energy other than coal. We are like Micawber, waiting for something to turn up. A much more logical attitude would be one of trying to conserve our resources. Future generations may regard the way this generation wasted natural resources as little short of a crime. Considerations of this kind, however, generally conclude with the question, "What has prosperity ever done for us?"

The exhaustion of our natural resources has a very important bearing on the duration of our industrial civilization and may limit it and even bring it to an end.

Whenever we discuss mechanization of industry the question of technological employment always arises. Is the labor-saving ma-

chine an economic wrong? Is the machine throwing more and more men out of employment? Are we thus destroying our markets and will the machine ultimately ruin our civilization?

Another indictment against the machine is that it has so speeded up industry that over-production has resulted. This is often believed to be the cause of the world depression that we have been going through.

Let us consider the matter of so-called over-production first. The older economists used to distinguish between over-production and under-consumption as two supposedly antagonistic theories; but today we hear nothing of under-consumption. Like the old economic man, it seems to be dead. However over-production and under-consumption are a mere jangle of words and really mean the same thing.

Let us try to find out what is meant by the term over-production. To do so satisfactorily is not so easy. There seems to be a vague belief in the back of a man's mind, that the amount of necessaries, comforts and luxuries that a community can consume, is a definite, fixed amount; and if this quantity be exceeded men will not know how to use the surplus. This is an absurdity. Is there any man who could not spend or dispose of double or triple his income? Why cannot we own two or three automobiles as well as one? Why not have ten pairs of shoes as well as one? Take the matter of housing? If we had an enormous number of buildings and houses in a city and men had the money to acquire them, it is hard to see how a saturated condition could come about. If after everybody was housed, we had many more buildings still, we would make them serve as museums, galleries, resorts and public buildings of all sorts. Uses for them could be found if we had the wealth to keep them going.

With handsome houses, costly foods, clothes and what not, any civilized community could easily double or quadruple its consumption. What is prosperity but this very thing: a great increase in the consumption of luxuries and all the non-essentials, such as soda water fountains, candy shops, amusements and all the rest? Is

such a condition not the meaning of a great successful economic civilization? If during the present depression we have had too many vacant houses, too much idle capital, store houses full and men willing and anxious to work, it does not mean we have produced more than we can use; it means our economic system is at fault and out of adjustment.

Of course if production in one line is carried on until there is a vast stock of unsalable goods, partial over-production has resulted. If the manufacturer of these goods cannot dispose of them because of the lack of liquid wealth in the community, or what is more probable because of the "complex" of the community to save rather than spend, he may curtail his factory operations and thus throw men out of employment. This action may or may not disturb the delicate balance of economic relations. If it comes at a time when conditions are rife for a depression, it might perhaps precipitate it by giving the initial push. However, no one can say that any particular factor caused this infinitely complex economic system of ours to go into a depression. In the last analysis the depression is psychological and depends on the disposition of people to buy or sell; but the causes which influence this disposition are legion.

No one doubts that there is such a thing as partial over-production; but this is not the fault of mechanization of industry; it is due to the bad judgment of the owner of the mechanized industry and might occur in a non-machine age. There is such a thing as partial over-production, but a general over-production of wealth is an impossibility.

Now as to the question of technological unemployment. Is the machine throwing men out of work faster than they can be absorbed in other or new industries?

To answer this question let us examine the United States census reports. Of the total number of people in continental United States in 1890, there were 36.1% gainfully employed. By 1930 this number had risen to 39.8%. This includes everybody in all lines and pursuits. Confining our figures now, to manufactures

only, leaving out agriculture, transportation, mining and all other pursuits, we find the census reports that in 1850 there were 42 persons per 1000 of the population employed in manufactures. By 1900 this number had risen to 63 and by 1925 to 73 per 1000 of population.

Whatever interpretation we may choose to put on such figures, they at least seem to indicate that employment is increasing faster than the population. If figured out it will be found that the population increased five times from 1850 to 1925 whereas the number of wage earners in manufactures (which can roughly be taken as the number of jobs) increased some eight and one half times over the same period.

Consider for a moment a continuous rod or bar mill in one of our large steel plants. About all the labor required is to manipulate the levers that operate the tables and guide the hot steel billet into the proper rolls, with possibly a little attention when the product comes out of the mill, directing it to its destination for shipment or storage, etc. In other words the labor is almost nothing and at an irreducible minimum. Mechanization has already reduced labor so that no more can be saved. In many of our industries we have already reached this point or are fast approaching it; and it is only a question of time until we reach the limit of mechanization.

As time goes on increased numbers of machines similar to those already in use, will be needed as the population grows; and as science opens new fields large numbers of new machines will be put into service. The prospects are, therefore, that there will be great opportunities for employment and a great demand for labor in the future. It cannot be otherwise if the number of wage earners are increasing faster than the population growth, which the census shows to be the case.

The eleventh article in a Symposium on THE SUBSTANCE OF WORLD COOPERATION—the contribution of the scientist and engineer to international unity and peace.

PROPHECY

by

MARY RUMSEY MOVIUS

In the hushed and mystical hour
Between dark and dawn,
A Vision gleamed in the Unseen.

And gazing, I beheld an Altar
In honour of the Unknowable God.
A great Altar, as of granite,
More enduring than the everlasting hills.

A wind blew through empty space.

And on the Wings of the Wind, a Voice,
Unheard, save in the secret silence of the heart, proclaimed:

"Behold the four-square Foundation of the Universe."

And as I gazed, a figure arrayed in radiant robes
Stood suddenly near the Altar,
Beautiful in the strength of young manhood,
Glorious, pure, with fearless eyes.

The Voice of the Wind sang
"Behold Truth!"

And He stood as a Corner-stone of the Altar.

Again I looked, and again a figure stood
At the second corner of the Altar,
A majestic awesome Being,
Wisdom written on His noble brow
And a glory as of Celestial spheres
Irradiating His Most Great Beauty.

"Behold Law!"
The Unheard Voice vibrated through the golden air.

And He stood as the Corner-stone of the
Foundation principles of the Universe.

And yet again?
To the third corner I turned my gaze
And beheld the Manifestation of "Love,"
Clothed in living white,
A pale light as of moonlight
Silvering His white hair and beard.
He stood in calm majesty, His Countenance
Glowing with an inward light and sweetness
And an enveloping tenderness
That turned my heart to tears.

Turning once more, a fourth figure stood,
Eyes searching beneath shining brow,
Power and invincible determination
In every line.
"Here stands Justice"
And the Voice swept on.

Truth, Law, Love, Justice,—
Manifestations of the eternal principles
That rule the Universe.

All space was bathed in a light
As of the illumination of sacrifice.

As I mused, trembling with awe
And the vision faded to a dim glory,
A memory fell into my heart,
A memory of words uttered in prayer
A million times by a million souls:

"Thy Kingdom Come,
Thy Will be done on Earth

As it is in Heaven."

And a great hope thrilled the air.

Then above me shone a wondrous light
That filled the measureless dome of Heaven,—
A rainbow vast,—and across the space
From horizon to horizon blazed out prophetic words:

"The Most Great Peace Shall Come."

One stepped forth.
A clarion voice rang clear:
"Awake! Arise!
Brothers and sisters all
Gird on your flaming swords,
Unfurl the standards
Of the Lord of Hosts.

If we but strive for Truth, for Law,
For Love, for Justice,
The Most Great Peace Must Come.

The Kingdom of Heaven is here."

Then all who felt that urge Divine
Waged endless war in their own hearts and souls
And marched forth, a silent host
To Victory.

WORLD CITIZENSHIP

by

CARL A. ROSS
Lawyer

III. *A Historical Remedy for the Depression: War Debts—Currencies*

No nation realizes the disastrous effects of default in paying its debts more vividly than does Great Britain. Witness her strenuous and successful efforts to pay the United States her debt installment of $95,000,000 last December when her gold holdings were restricted. Witness also her "token" payment on account of $75,950,000 due June 15th. Remembering that Great Britain is a creditor of other nations in billions and keeping in mind her other vast resources, why this hesitancy in paying such a relatively small sum as $75,000,000? In effect the world's financial machinery appears to be so complicated and delicate that this small payment due one nation from another cannot be made without danger to the debtor and creditor alike. In view of these circumstances we suggest that the sane and reasonable thing to do is to remodel our world financial set-up. Till our world financial status is sound any debt solution is jeopardized according to our reading of early United States history.

Let us assume there were sixty nations in our World War and we know thirteen American nations won our Revolutionary War. Our World War debts are now pointed to as one of the main causes of our depression and cancellation or virtual repudiation is generally recommended to these sixty nations as its remedy. By like reasoning the Revolutionary War debts would be the main cause of the American depression that followed the Revolutionary War, a depression parallel in all large aspects to our current world wide depression. During the 1780's American trade well nigh

stopped, barter seemed immanent, the payment of debts and taxes became impossible, state budgets could not be balanced, liquidation and repudiation were heard on every hand, just the conditions that in recent months have been world wide.

During that war large blocks of inconvertible paper money were issued by the Continental Congress, a marked extravagance in living followed till the collapse of this paper money around 1780. Purchases abroad for rehabilitation soon drained the States of most of their coin currency. These are just the train of events during and following our World War as applied to all sixty nations, like inflation and extravagance and, as to Europe, like export of gold for rehabilitation and a like collapse in 1921. After the collapse about 1780, matters did not mend and by 1786, strange to say, people again began to clamor for more paper money, but now the several states tried the experiment. Only two of the states, Connecticut and Delaware, escaped a bitter legislative fight over paper money and inflated paper won in over half of the thirteen states, many issues of fiat money which depreciated quickly being the result. Rhode Island tried the expedient of loaning the entire issue of paper money on real estate. No one could get this fiat money without giving a real estate mortgage for twice the amount, a dodge advocated today, but the paper depreciated immediately and forcing acts were tried in vain. Forced liquidation everywhere, mortgages foreclosed, cattle and personal property attached and debtors put in jail for failure to pay. Even Robert Morris, who as Secretary of the Treasury under the Continental Congress spent freely of his private fortune in the vain attempt to maintain the credit of the paper money he helped to issue, "was allowed by an ungrateful nation to languish in a debtor's prison."

In those days the financial machinery was not in some respects so delicate and complicated as it is today, but its simplicity did not save them. Their war debt was not funded in engraved bonds by the thirteen states as our World War debt is. There were only three banks in the entire country, one in Boston, another in New York and a third in Philadelphia, so that bank credits such as we

do most of our business on, were largely unknown, but that did not prevent a collapse since these practices do not make fundamental defects less potent. Likewise there were no "Bond Houses," like the "House of Morgan," but that did not avert the breakdown of government credit. Today what else does our complicated and delicate machinery of finance consist of, and, did these other elements exist in 1789 also? Today we have as many currencies as there are nations, as many foreign exchange rates and as many budgets as there are currencies, and balances of trade in even greater number. In reality all this basic machinery of finance and credit, thirteen times confounded, existed after the Revolutionary War, instead of sixty times confounded as it is today within the group of World War nations. Sixty currencies depending on sixty budgets today, while then there were only thirteen state budgets to balance. Tariffs then as now were powerless to adjust their differences or remedy their condition.

During the life of the Continental Congress the public war debt was a menace to the thirteen states and this menace was not removed till the adoption of our constitution, from which we derive the principles of World Citizenship, and until their financial set-up or machinery was simplified by joint action along two lines. First, in 1785, a single currency was adopted for all thirteen states. Next a National Bank representing the thirteen states was organized. Not till the thirteen states, reorganized as the United States, had joined in these two reforms could they take a third step to solve their war debt problem. Then all their war debts, including the debts of the thirteen states, were refunded substantially at par. This joint action finally solved their debt problem, because the debts were not "cancelled" or repudiated, but were paid in due course and this satisfied the country and helped largely in ending their depression. Alexander Hamilton convinced that day that default and repudiation was not the way to establish credit in any of the thirteen states and that good credit anywhere in America could only be had by joint action. Even without this history as proof by analogy, it is easy today to see that a single currency and

a Reserve Banking System with a branch Reserve Bank in each nation, would allow a sound refunding of all national war debts into one huge bond issue provided interest and principal were pledged by joint action of the people of the sixty nations in like manner as payment of the Revolutionary War debts were pledged by the joint action of the thirteen nations. Would such joint action not restore credit, balance national budgets, do away with "foreign exchange" between the sixty nations, stabilize world price levels and set our machinery in order for mass production with the sixty nations as one market?

With one currency, fixed by joint action and based on the gold standard, with one Reserve Banking System redeeming in gold at par at branches in each of the sixty nations, and with our entire war debt guaranteed by the joint pledge of the people of the sixty nations, and with all these reforms dependent on the balancing of only one budget, the joint budget (as the United States currency depends on the United States budget, not on the budget of the States) we contend that credit conditions and trade, both world trade and domestic trade, would rapidly revive.

The effect of having one currency for the sixty nations, based on the gold standard with redemption at par in gold at any branch Reserve Bank in any of the sixty nations, would be electric. Lack of balance of national budgets would no longer upset currency because there would be no national currencies to be upset, while the new Union currency would depend for its stability on the new Union budget, the joint budget. Transfers of gold and "earmarkings" would no longer happen between the sixty nations.

The Reserve Banking System would hold the gold in all its branches as a reserve for the joint currency issues and "adverse balances of trade" within the sixty nations would no longer "upset the budget" and cause inflation or deflation, by causing a surplus of gold in one country and automatically a shortage of gold in the exporting country. Only trade with nations outside the sixty participating nations could have any effect on the joint budget and the chances are that the balance of trade, the "new" foreign trade,

would regularly be in favor of the charter member nations.

The consolidated war bonds would be markedly stronger than most national bonds today since the debt of all the small weak nations would thereby be backed by the joint action of the people of all sixty charter member nations. These consolidated bonds would likely pay no higher than 3½ or 4 per cent interest instead of 7 to 8 per cent, the basis of the issue of national bonds in many of the weaker nations today, and thereby reduce the interest carrying charges on the current war debt by about one half. Reparations could easily be included in these refunding operations; also these consolidated bonds could be made a legal investment for the Reserve Banking System and the basis for currency issues, similar to the note issues of our National Banks against the United States bonds they hold.

Few people today stop to realize that all war bonds, a debt of the nation, are also a credit from the point of view of some individual investor holding each individual bond. If the investor, the creditor side, is ignored by "cancellation," will not repercussions follow the injury done the investor that will adversely affect all citizens alike? Remembering the huge aggregate of these credits scattered among the individual investors of the world, can partial repudiation by the inflation process be legalized without intensifying our depression?

As Alexander Hamilton pointed out in his first Report on Finance and Public Credit, during a depression extending over a community of nations—a period when credit as expressed in the market price of bonds, public and private, has collapsed largely because national budgets could not be soundly balanced—there is a virtual withdrawing of currency from circulation in an amount equal to the aggregate of the outstanding bonds in those countries, because the money invested in these bonds is useless, is "frozen," is withdrawn from trade; but once a joint budget is soundly financed so that public bonds readily sell at par, then so much currency is in effect added to the available supply, since the holder of each bond can easily get gold in any country and pay his taxes, his

mortgage, his other debts or use the gold in carrying on his business anywhere within this charmed area. In this way our debt problem is linked with our sixty currencies, sixty national budgets, sixty trade balances, sixty price levels and many other domestic conditions in sixty nations. There are fifty-nine too many currencies and budgets, fifty-nine too many balances of trade and price levels all interwoven and interdependent. Tariffs seem to intensify rather than allay these difficulties and all these obstacles, including tariffs, are so many hurdles facing a satisfactory solution of our world depression.

The effort today in dealing with our war debt problem and our depression seems directed at a finer adjustment of these obstacles, at a more considerate use of tariffs, at some further accommodation between the nations as to the use of the gold resources of the world to support the sixty national currencies, sixty budgets, etc., at a more neighborly attitude towards the purchase of foreign made goods; while the slogan "Buy British" has advocates in many nations, it is also widely criticized as likely to defeat the object sought to be attained; and, finally, there is competition between the nations in inflating their currency to gain an advantage in trade. The juggler who can keep five or six glass balls in the air for a long period is certainly skillful, but do we wish to ask him to add numerous refinements to his stunt, should we tell him that he must continue to keep in the air the glass balls of credit of the sixty nations and also change the size of each glass ball of credit, contracting or expanding it as the sixty national currencies fluctuate respectively up and down, and change the color of the balls respectively as balances of trade and gold reserves fluctuate, etc.? In what other way can the world's delicate and complicated financial set-up be improved, or, to emphasize our fundamental problem, of what use is it to try to adjust debts and credits on an unsound and distorted financial structure? Our answer is that our financial machinery can be made sound and strong by joint action, then our debts and credits can be taken care of, the nations wish to pay their war debts and then will be able to pay them.

One currency is enough for the sixty nations, one Reserve Bank System is enough, one budget is enough and one war debt is enough for one war, so it is paid, while few of the sixty several war debts are not likely ever to be paid except by a series of capital levies in the several nations, each taking the form of non-payment or repudiation by inflation of the national currency, throwing the entire cost of a large part of the war on those who were patriotic enough to loan, perhaps under a mild compulsion, to carry on the war and later to support our governments. How much is involved in ending our depression? An amount equal to the aggregate of the current depreciation in value of all property from the gold standard basis before the war, such a huge sum that our war debts seem small. Well, once return to normal and the appreciation would aggregate the like huge amount and payment of war debts would follow as a matter of course.

The objection to all this joint action is that it is impracticable and visionary, particularly that any attempt to collect interallied war debts is a wedge driving the nations farther apart. These objections are based on our present governmental or constitutional set-up and should not be considered unless the objector has a better solution to offer. We contend that by adopting a new governmental or constitutional set-up, history says that war debts can and should be paid as a basis of credit to overcome our depression; that similar joint action has been tried with success, perhaps not on so huge a scale, but on a large scale, in the United States since 1789, joint action was successful in Germany in 1870 and in Switzerland at an earlier date. History further teaches that in reforming our governmental set-up according to the constitutional principles of World Citizenship, we may transform our war debts from a cause of disunion into a bond of union.

Today our war debts—and our currencies in a lesser degree—are causes of world disunion. They are unlikely directly to cause a war in that any nation will try to collect their debt from another nation by military force—although we must remember the Ruhr. However, national war debts and reparations are causing animos-

ities, recriminations and tariff retaliations, just the conditions that breed wars, and, as these grow more intense, only lack the striking of a match to cause the explosion. In support of this we wish to quote from the Federalist which mirrors all our attempts at a "settlement" of these debts which have been made since Versailles and our present impasse, and concludes by showing that the Revolutionary War debts were by World Citizenship constitutional principles transformed from causes of disunion and causes of depression to bonds of union and elements of helpfulness in overcoming the depression.

"It is sometimes asked what inducements could the States have, if disunited, to make war upon each other? It would be a full answer to this question to say—precisely the same inducements which have, at different times, deluged in blood all the nations of the world. But, unfortunately for us, the question admits of a more particular answer. . . The public debt of the Union would be a further cause of collision between the separate States or confederacies. The apportionment, in the first instance, and the progressive extinguishment afterwards, would be alike productive of ill-humor and animosity. How would it be possible to agree upon a rule of apportionment satisfactory to all? There is scarcely any that can be proposed which is entirely free from real objections. These, as usual, would be exaggerated by the adverse interests of the parties. There are even dissimilar views among the States as to the general principle of discharging the public debt. Some of them, either less impressed with the importance of national credit, or because their citizens have little, if any, immediate interest in the question, feel an indifference, if not a repugnance, to the payment of the domestic debt at any rate. These would be inclined to magnify the difficulties of a distribution. Others of them, a numerous body of whose citizens are creditors to the public beyond proportion of the State in the total amount of the national debt, would be strenuous for some equitable and effective provision. The procrastinations of the former would excite the resentments of the latter. The settlement of a rule would, in the meantime, be post-

poned by real differences of opinion and affected delays. The citizens of the States interested would clamour; foreign powers would urge for the satisfaction of their just demands, and the peace of the States would be hazarded to the double contingency of external invasion and internal contention.

"Suppose the difficulties of agreeing upon a rule surmounted, and the apportionment made. Still there is great room to suppose that the rule agreed upon would, upon experiment, be found to bear harder upon some States than upon others. Those which were sufferers by it would naturally seek for a mitigation of the burden. The others would as naturally be disinclined to a revision, which was likely to end in an increase of their own incumbrances. Their refusal would be too plausible a pretext to the complaining States to withhold their contributions, not to be embraced with avidity; and the non-compliance of these States with their engagements would be a ground of bitter discussion and altercation. If even the rule adopted should in practice justify the equality of its principle, still delinquencies in payments on the part of some of the States would result from a diversity of other causes—the real deficiency of resources; the mismanagement of their finances; accidental disorders in the management of the government; and, in addition to the rest, the reluctance with which men commonly part with money for purposes that have outlived the exigencies which produced them, and interfere with the supply of immediate wants. Delinquencies, from whatever causes, would be productive of complaints, recriminations, and quarrels. There is, perhaps, nothing more likely to disturb the tranquility of nations than their being bound to mutual contributions for any common object that does not yield an equal and coincident benefit. For it is an observation, as true as it is trite, that there is nothing men differ so readily about as the payment of money.

"The probability of incompatible alliances between the different States or confederacies and different foreign nations, and the effects of this situation upon the peace of the whole, have been sufficiently unfolded in some preceding papers. From the view they

have exhibited of this part of the subject, this conclusion is to be drawn, that America, if connected at all, or only by the feeble tie of a simple league, offensive and defensive, would, by the operation of such jarring alliances, be gradually entangled in all the pernicious labyrinths of European politics and wars; and by the destructive contentions of the parts into which she was divided, would be likely to become a prey to the artifices and machinations of powers equally the enemies of them all. *Divide et impera* must be the motto of every nation that either hates or fears us. Publius."

The Federalist not only mirrors our war debt experience since Versailles, but also visions America's future provided, as it says, "that America, if connected at all, or only by the feeble tie of a simple league, offensive and defensive, would, by the operation of such jarring alliances, be gradually entangled in all the pernicious labyrinths of European politics and wars," and it should be noted that the alliances of 1789 were not directly with European nations as they are today. If you make the retort courteous, that World Citizenship goes farther than the League and necessitates America becoming "entangled in all the pernicious labyrinths of European politics and wars," we answer that you overlook the dual allegiance of World Citizenship. The national members of the World Union would join in the conduct of exterritorial matters only, and specifically agree to disagree on local or domestic matters; there would be a constitutional inhibition against becoming "entangled" in all local and domestic matters. Suppose you reply that the North did not need to become entangled with the slavery of the South, but in practice our Civil War resulted. We answer that the Union did not create slavery, that the issue of slavery and the contest whether new territory would become "free" or "slave" territory, would likely have been more fierce without the Union. With the example of slavery and the history of "states rights" under our constitution to guide us, we should be able to safeguard such an issue as the right to migrate and colonize in drafting a constitution for the World Union.

A LAWYER LOOKS AT THE PEACE PROBLEM

by

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A KIND friend sent me, the other day, *World Unity* for January, 1933.

In reading it, I observe that in the majority of the articles a search is made for the cause of war, as a means of offering a plan for achieving security and permanent peace.

Some of the writers suggest that war is caused by greed, and advocate a system of economics which will eliminate all desire for national aggrandizement. Others assign the desire to seize territory of other nations, competition for foreign markets and other economic advantages, self-glorification, alias extreme patriotism, the instinct to dominate other nations, the economic effects of overpopulation, etc.

To a lawyer, the search for causes of war is profitless. Security must be sought in other directions.

These problems have their counterpart in our individual lives. Human beings are greedy. If not restrained, they will steal each others' eye teeth, rob them of their reputations, steal the wives of their best friends and sell their own children into slavery. These tendencies are not overcome, except by indirect contribution, by seeking or treating their cause.

Some of the remedies proposed by thoughtful and sincere writers are the creation of a new economic system which will eliminate competition for economic gain; repression of war-like passions by education of our people against jingoism and for increasing good neighborliness, adoption of immediate and complete disarmament, etc.

There is doubtless some value in all such plans, but none are of major importance. War originates in the struggle for economic supremacy, therefore abolish an economic order based upon private gain and adopt the Douglass Plan—as well abolish our courts and police in the United States and attempt to secure peace and order through a new economic system. Much individual strife arises from anger and undisciplined passions of individuals; therefore abolish our government and educate all to keep their passions within due bounds. Much violence between individuals arises out of alcoholic excess—therefore abolish thirst. Much bloodshed arises out of the struggle for the favors of women—therefore abolish sex.

The truth of the matter is, as every lawyer appreciates, that while education may curb and modify human passions, real security and order is attained only through the firm establishment of law, courts and government.

The function of law is not to remove motives or incentives to angry conflict between individuals, but to regulate conduct by imposing limitations upon the power of the individual to enforce his will against others. Law does not ask why people disagree with each other, but forbids solution of disagreements by violence and compels recourse to courts of law instead. Peace and order can never be secured by education alone or by endeavors to reach the causes for disagreement. It is secured primarily by the establishment of government and law.

What is war? In the last analysis, it may be defined as the absence of an effective law. War exists where nations or individuals endeavor to secure their objectives and desires by self-help in a community in which no restraint is imposed against resort to self-help. Where the ability of each member to secure his desired objectives is restrained by binding rules imposed by the community, we have a condition of law and order and not one of chronic warfare.

Wild animals fight over their food supply and drive off or kill each other. Domestic animals are compelled by man to live an orderly existence, and live largely in peace. Primitive man got

his food, clothing, women and slaves by his battle axe, and private warfare was the common mode of life. The combination of law, courts and police officers was the means, and the only means, by which peace and order was accomplished. Cities and smaller states were formerly in a condition of frequent war with each other, but this has been overcome by their amalgamation in larger units in which the larger will represses the self-will of the individual community. We still have occasional murder and robbery, but these are now unlawful and held to a minimum by community action.

The only major path, therefore, to the establishment of a firm and enduring world peace, is to work unceasingly for the development of a more complete and binding international law, the development to greater efficiency of international courts for the judicial determination of international disputes, and for a closer and more united organization of all countries to provide more effective support for the machinery now or hereafter created for the enforcement of law and peace.

WORLD ADVANCE

by

OSCAR NEWFANG
Author of "The Road to Peace," etc.

MUST WE HAVE DEPRESSIONS?

WHILE the world is slowly emerging from a depression of unprecedented extent and severity, the time would seem to be appropriate to consider measures that may prevent a repetition of the debâcle, or may at least greatly moderate the violence of future waves of boom and depression. In order to find remedies it is necessary to understand the causes of the economic crises in our modern complex civilization. Before the age of modern machinery and science there were two simple causes of depression, destitution and famine: failure in the annual bounty of nature, and a lack of adequate transportation facilities. A crop failure in one region immediately caused keen distress, frequently to the point of starvation, which could not be relieved by the plentiful crops of a distant region, owing to the lack of rapid transportation.

Causes of Depressions

In the twentieth century, however, it is generally agreed that, with our modern machine facilities for production and our modern system of transportation, depressions are not due to the failure of production, nor to the failure of the mechanical facilities for transportation. There is, indeed, difficulty in our system of exchange; but this is due to the failure of purchasing power in sufficient volume to convert the needs and desires of the masses into effective demand for an adequate or more than adequate supply.

This lack of purchasing power is due to a fundamental fault in our method of division of the proceeds of industry between

capital and labor; or, as an economist would say, to a fault in distribution. The actual needs of men being the same, the bulk of potential demand in any country rests in the laboring masses. Under our present wage system, in a period of prosperity, of rising production and of rising prices, the rise of wages lags too far behind to provide the masses with the necessary purchasing power to clear the markets and keep the wheels of industry turning. Too large a part of the proceeds of industry, therefore, in such boom times goes to capital, and this is too largely used in increasing plant and production, because of the unusually high rate of profit obtainable in boom times. In addition to the re-investment of profits large amounts of debt are incurred in anticipation of the further rise of prices.

Furthermore, as a result of the doubling or the trebling of earnings and dividends securities double or treble in price; for when a 6% stock pays an additional dividend of 6% or 12%, its price is increased, not six or twelve per cent, but 100% and 200%. This enormous rise in security prices starts an insane boom in securities, in which further enormous amounts of debt are incurred, in anticipation of increasing stock quotations. Bank credit in large measure is diverted by high interest rates from legitimate loans on self-liquidating commodity transactions to loans on capital securities which are not self-liquidating.

Purchasing Power Falls Behind Production

As a result of the lag of wage increases and the swollen debt charges on the one hand, and of the vastly increasing production on the other, the point is reached where all of the goods cannot be bought, and where there is under-consumption or over-production. Since human needs and desires are limitless, I prefer to call it under-consumption. Markets become glutted, prices begin to fall rapidly through the effort of producers to force the sale of their accumulating stocks. The stock markets, instantly noting the beginning of the fatal downward spiral, crash to depths that more

than discount the worst losses, from heights that had previously more than anticipated the highest profits. The overbuying of the boom period in anticipation of constant increases of prices, changes to niggardly, hand-to-mouth underbuying, anticipating the constant fall of prices and avoiding the carrying of unnecessary stocks. This enormous decline in sales closes factories, throws men out of work, and so cuts down purchasing power everywhere. The resulting further decreases in sales further cuts down wholesale buying, which further cuts down manufacturing and throws more men out of work. And so the vicious downward spiral of depression goes on.

The enormous volume of debts incurred with prices at their peak becomes intolerable at the new low level of prices, and hence failures and bankruptcies multiply. Banks find their loans defaulted, their assets depreciating rapidly, with many of them completely frozen and unrealizable except at prices that would wipe out capital assets and cause insolvency. Thus, in all countries with weak and unorganized banking systems, bank failures become numerous, enormous amounts of current deposits are tied up, thus further reducing purchasing power.

Finally, general confidence in the entire industrial structure is badly shaken, and general gloom, economic paralysis and lack of initiative prevail.

This is a brief outline of the causes of depression. While this article is not intended to deal with the cure of the present receding depression, the general method of attack pursued by many governments may be briefly outlined. First comes restoration of confidence by balancing the budget and firmly establishing the credit of the nation. Then follow logically measures to raise excessively low prices of commodities. These measures result in a revival of demand, stimulated by rising markets. Reviving demand restores production, which in turn restores employment, this in its turn restoring the purchasing power of the masses. The final measures are directed toward the restoration of credit on a sound basis, and to

the adjustment of impossible indebtedness either through concession or bankruptcy.

Keeping Supply and Purchasing Power in Balance

We come now to the real purpose of this article, to suggest measures for the prevention or the minimizing of future depressions. While the rhythmic tides of business will probably continue as long as human nature is subject, first to excessive hopes, and then to excessive fears; still it is possible for governments to minimize the extent and violence of cyclical business movements.

Since the basic fault of our economic system lies in the distribution of the proceeds of industry between capital and labor, our method of division must be corrected in a way that will keep purchasing power equal to production at all times. As the working masses furnish the bulk of the purchasing power of every country, a larger part of the proceeds of industry must in prosperous times go to labor and less to capital. The annual return for capital in all industries should be legally limited to a reasonable rate, as is now done with railroads and utilities; and, as profits rise in the upswing period of business, the excess of earnings above this fair cumulative dividend rate should go to the workers of hand and brain in proportion to their value to a business; that is, in proportion to their wages or salaries. In other words, management and labor should hire capital at a fixed rate, instead of our present method, in which capital hires management and labor at a fixed rate. The principle here advocated is the partnership principle; or, as the writer has elsewhere* designated it, the drawing-account wage. Under this method the workers first have a current wage or drawing-account, like the partners in a partnership; then the capital employed receives a fair dividend return; after which the remaining gains are distributed among the workers as partnership profits, after they have been determined at the close of the year.

Under this partnership method, it will be observed that, as production and profits rise in boom times, the purchasing power

*Harmony Between Labor and Capital (Part III).

of the masses is increased at the same time, and effective demand to clear the markets is thus kept in balance with production at all times. Production and purchasing power, or supply and demand, are tied together; as the one rises, the other rises to balance it. Thus the markets are cleared and the wheels of industry are kept turning.

On the financial side, the legal limitation of dividends to a reasonable rate would prevent the development of that wild expectation of enormous dividends which is the cause of the insane security booms, whose crash so disastrously plunges whole countries into the depths of depression. Fluctuations in the prices of stocks would be far less violent and extreme than at present. Witness the far smaller fluctuations of bonds with a fixed return, as compared with the fluctuations of stock quotations.

A Stable Money for Long-term Contracts

A further financial measure which is desirable, in order to prevent or to mitigate cyclical fluctuations, is a more stable measure of value for long-term contracts. All contracts for more than six months should be made in terms of purchasing power, not in terms of money; that is, repayment should be made at a rate half-way between the commodity index at the time the credit was extended in money and the commodity index at the time of repayment in money. As both money and commodities fluctuate over long periods, the mean line between their fluctuations would give the line of least fluctuation of values in long-term credit dealings and would thus cause the least possible hardship for either lender or borrower.

Sound Credits and a World Currency

The use of credit in general should be far more drastically controlled and regulated by government than it is at present. Demand deposits should not be loaned for capital purposes. Commercial deposits should not be invested in capital securities. Investment

banking and commerical banking should be completely separated.

The gold standard should be restored on a world basis through the Bank for International Settlements. This bank should be made the banker for the central banks of all nations. It should carry the ultimate gold reserve for a world currency. It should hold deposits from the various central banks and make seasonal loans to them, thus largely obviating the need of gold shipments, with their attendant restrictions of currencies and credit structures under our present system of world trade.

Correcting the Maladjustments Caused by Tariffs

There should be a gradual correction of the maladjustment between agricultural prices and manufacturing prices, caused by the artificial stilting of the latter prices by means of tariffs, while the former remain on a natural level of world prices. This maladjustment has in many countries, and especially in the United States, caused such a deficiency of purchasing power in the agricultural population that the exchange of agricultural products for manufactured products on terms that would clear both markets has become impossible, with the consequence that the industrial section of the population has found its markets and its employment greatly restricted. The unemployed industrial workers have, in their turn, been deprived of purchasing power, thus still further restricting production and employment. While the evil of an artificial price level maintained through tariffs may be corrected either by the removal of tariffs or by granting an equivalent bounty on exportable commodities, in the long run far greater stability would be given to business by restoring natural price levels on a world basis, rather than by adding to the existing artificiality and stilting in price levels.

Developing Institutions to Assure World Peace

Finally, international relations should be better harmonized by the gradual development of the League of Nations into an or-

ganic federation of nations for the firm establishment of international justice and peace. Of what avail is the painful building of our national economic house, if the fires of war are permitted to destroy in a few years the results of whole generations of painful toil and improvement? What is the use of embellishing the rooms of your house until you have put the roof on it?

A world federation would make possible gradual progress in the direction of freedom of trade, of travel and of investment. It would make possible gradual progress in the direction of uniformly fair terms of economic competition throughout the world, so that humane nations would not be forced to lower their standards by the competition of goods produced under inhuman conditions of toil and under payment of starvation wages.

The world is an economic unit, and when it becomes possible to treat it as such, following the establishment of the necessary political unity, there will develop world-wide levels of prices, wages, hours of labor, employment demand, which, like the sea level, will be far more stable and free from booms and depressions than the economic levels of each little national pool.

THE WORLD OF REALITY

by

RUHI AFNÁN

IV. THE DUALISTIC ASPECT OF BEING

As we mentioned at the beginning of the previous chapter, the question of the duality and trinity of being constitutes, according to 'Abdu'l-Bahá, one of the main principles that distinguish the teachings of the Prophets from the tenets of the philosophical mystics. Whereas the former maintain the existence of three worlds—the world of God, the world of the Divine Will, and the world of creation—the mystics affirm the existence of only two—the world of God and the world of creation. We have already considered in detail the three worlds as explained in the writings of Bahá'u'lláh and 'Abdu'l-Bahá. Let us now consider the dualistic conception of being as explained by the mystics.

In its orthodox and basic sense mysticism is a religious philosophy that implies the possible attainment of man to an essential unity with the Absolute, or God. This unity is not merely ethical or moral. It does not merely imply that the true mystic conforms in his moral being with the will of God, but also that in his existent being he will become one with Him. Just as a drop of water that originally separated itself from the sea in the form of a cloud, traverses a whole circle of existence to merge again in the mother sea, so does the mystic believe that man who originates from God and is differentiated from that Absolute Being has to tread the mystic path to complete his journey and end his circle of existence by merging again in the Absolute. The moral unity of man with the will of God, as expressed in the dictates of religion, is considered by some mystics as essential for that existent unity. But

some of the more pronounced ones, who take the logic of their arguments to its extreme, maintain that the existent unity is the more essential and therefore over-rides in importance the moral unity. They maintain that this moral unity, this conformity to religious rites and laws, is necessary only for the common herd of man but not for the true mystic who is already one with God.

To attain this existent unity with the Absolute, to make the mystic path and its ultimate goal of unity with the Divine Essence logically possible, the mystic has to maintain a philosophy established upon two basic conceptions; first the idea of two realms of being, second the doctrine that a particle of the Divine Essence exists in man. Without these two fundamental principles the importance of the mystic path and its goal which is the unity of the mystic with the Absolute will fall to the ground. If the essential dualism of being is discarded, or if the incarnation of God in men is set aside, then the circling course of human life-process is impaired and mysticism in its narrow and orthodox interpretation will become abortive. The importance of this principle will dawn upon us as we proceed to study separately these two conceptions of dualism of being and of Incarnation.

Even though these two ideas are conspicuously clear in the writings of the more advanced mystics who follow their principles to their logical conclusions, yet they appear rather vaguely in the writings of those who are on the other hand fettered by their religious affinities. The great desire of these to conform with the writ of their Holy Scriptures, makes them evade such clear cut distinctions, but their endeavors are futile, for without these two precepts their whole mystic conception will fall to the ground, and the mystic path with its unitive goal will become meaningless.

With this in mind, let us begin by considering the dualism of being as explained by Evelyn Underhill in her "Mysticism."

"The first question, then, must be:—How many of such aspects are necessary to the complete presentment of the mystic's position? How many faces of Reality does he see? At the very least, as we have already seen, he must be aware of two aspects: (a) that Holy

Spirit within, that Divine Life by which his own life is transfused and upheld; and of which he becomes increasingly conscious as his education proceeds; (b) that Transcendental Spirit without, the 'Absolute,' towards union with which the indwelling and increasingly dominant spirit of love pushes the developing soul. It is the function of ecstasy to fuse these two aspects of God—to bring back, in mystical language, the Lover to the Beloved—but it is no less the function of mystical philosophy to separate them. Over and over again the mystics and their critics acknowledge, explicitly or implicitly, the necessity of this act.

"Thus even the rigid monotheism of Israel and Islam cannot, in the hands of the Kabalists and the Sufis, get away from an essential dualism in the mystical experience. According to the Zohar, says Mr. A. E. Waite, its best modern student, 'God is considered as immanent in all that has been created or emanated, and yet is transcendental to all.' So too the Sufis. God, they say, is to be contemplated (a) outwardly, in the perfect beauties of the earth; (b) inwardly, by meditation. Further, since He is One, and in all things, to conceive one's self as separated from God is an error: yet only when one sees oneself as separate from God, can one reach out to God."

In his "Studies in Islamic Mysticism," R. A. Nicholson says: "Jili belongs to the school of Sufis who hold that Being is one, that all apparent differences are modes, aspects, and manifestations of reality, that the phenomenal is the outward expression of the real. He begins by defining essence as that to which names and attributes referred; it may be either existent or non-existent, *i.e.,* existing only in name, like the fabulous bird called Anqá. Essence that really exists is of two kinds: Pure Being, or God, and Being joined to not being, *i.e.,* the world of created things. The essence of God is unknowable *per se;* we must seek knowledge of it through its names and attributes. It is a substance with two accidents, eternity and everlastingness; with two qualities, creativeness and creatureliness; with two descriptions, uncreatedness and orig-

ination in time; with two names, Lord and slave (God and Man); with two aspects, the outward or visible which is the present world, and the inward or invisible, which is the world to come; . . ."

Thus both the Sufi and the Christian mystics maintain this essential dualism, because without it the idea of a mystic way which ends in unity with the Divine Essence will be impaired. The self or individuality of man, they say, is the result of the element of non-reality which has been added to his inner Divine nature. The object of the mystic way is to free this Pure Being from these illusions that cause its separation. In following it the mystic overcomes this element of unreality, regains his primitive pure state, and becomes ready to merge again into Pure Being. Were they to discard this essential dualism and, like 'Abdu'l-Bahá, maintain the existence of a third intermediary world of the Prophets, definite and separate from the other two, the perfect circle of the Divine life-process which forms the basis of their teachings, will crumble down. The mystic would no more be in direct touch with God to attain unity with Him. Unity would no more mean the mystic existent unity, but a mere moral conformity with the precepts of the Prophets.

Ruysbroeck classifies the universe into three orders of: Becoming, Being and God, and parallel to it "distinguishes three stages in the soul's achievement of complete reality: the Active, the Interior, and the Super-essential Life." But in the words of Underhill, "these . . . must be regarded rather as divisions made for convenience of description, answering to those divisions which thought has made in the indivisible fact of the universe, than as distinctions inherent in the reality of things . . ."

The mystics thus consider only two aspects for the world of existence and this is an inheritance that was bequeathed to them by Ancient Philosophy. The mystics gave that dualism a religious form and began to speak of the relation between the Infinite and the finite, between Being and Being joined to not-being, between God and man.

Besides the desire to conform with the prevailing thought,

however, the Christian mystics wished to incorporate the doctrine of Trinity that formed a basic tenet of their Faith. Their writing is as a consequence full of that principle to which they take recourse in explaining the different aspects of their philosophy. "Mystical writers remind us over and over again, that life as perceived by the human mind shows an inveterate tendency to arrange itself in triads: that if they proclaim the number three in the heavens, they can also point to it as dominating everywhere upon the earth." (*Mysticism,* by E. Underhill). Ruysbroeck mentions three phases for the nature of God, three properties for the soul, three stages in the soul's achievement of complete reality, and various other triads, but as we have seen he makes it a point not to include the conception of trinity in classifying the different orders of being that exist in the universe, for he knew well that such a triad would undermine the logic of his mystic experiences.

To the mystic the only Being is God, therefore, the highest form of trinity is the trinity of the Absolute. To use the words of E. Underhill, "Mystical Philosophy, then, has availed itself gladly of the doctrine of the Trinity in expressing its vision of the nature of that Absolute which is found, by those who attain the deep Abyss of the God-head, to be essentially One." The trinity of the Father, Son, and Holy Spirit, which the mystics repeatedly mention in their writings, and which is fully accepted by 'Abdu'l-Bahá, is a trinity that explains the different aspects of the Absolute or God. The other form of trinity in which 'Abdu'l-Bahá differs with the mystics, is a trinity of the world of existence, which is fundamentally different from the first. This latter triad with the distinction between the Bahá'í and mystic points of view will become clearer after we consider the mystic interpretation of the doctrine of Incarnation.

THE MYSTIC INTERPRETATION OF THE DOCTRINE OF INCARNATION

We could not consider the doctrine of the Trinity alone and by itself. "It is by the complementary Christian dogma of the Incarnation that it has best been able to describe and explain the na-

ture of the inward and personal mystic experience." (Underhill.) The mystic philosopher not only explains the three phases of the Absolute but also relates it closely to an interpretation of the doctrine of the Incarnation, which gives to mysticism its essential characteristics.

The orthodox and original view of the Incarnation was that the Divine Essence took form in the person of Jesus. There are two basic elements involved in this belief; First, that in Jesus there was a revelation of the Divine Essence; Second, that this Incarnation was an historical event that occurred about two thousand years ago.

The first of these principles suited the mystics admirably and fully conformed with the traditional dualistic philosophy they inherited. Their object was to justify two fundamental experiences which they thought were the final goal of all spiritual life. The first that man could obtain, through his inward experiences, a direct knowledge of God. The second, that as a result of the mystic path he trod he could merge into the Divine Essence and become one with the Absolute.

"It is an axiom of the Sufis that what is not in a man he cannot know. The gnostic—man par excellence—could not know God and all the mysteries of the universe, unless he found them in himself." (Mystics of Islam.) The prevailing philosophy maintained that only like could know its like. The Divine Reality in Jesus, the mystic reasoned, could experience a direct communion with God because the particle of the Divine Essence which resided in Him was purified from earthly trammels and had truly become like God. To vindicate the truth of his direct experience of the Absolute, the mystic found it essential to presuppose the existence of the Divine Essence in himself. Once the existence of the Spark of True Being in himself was established, he could then proceed and show that with its purification from material interests he would reach the same station that Jesus attained and obtain a true and direct knowledge of God. This principle of the doctrine of the Incarnation, namely, that a Spark of the Divine

Essence resided in man, was therefore essential for mystic philosophy if the direct experience of God, which he felt in the state of illumination were to be considered as true and authentic. "The son of God, the eternal Word of the Father, who is the glance or brightness, and the power of the light eternal," says Boehme, "must become man and be born in you, if you will know God: otherwise you are in the dark stable and go about groping." (Underhill).

Not only for proving that they can attain a direct knowledge of God, but also to establish the logic of the mystic path and the ultimate reunion with the Beloved, the mystics need the doctrine of the Incarnation. The "circling course of the Divine life process" means that man's reality or spirit pre-existed in God as a part of the Divine Essence; then from that exalted state he descended to this physical world; and by following the mystic path, he will return to his original abode and become again part of God. This is the object of the mystic path and the greatest principle of their philosophy. To establish such a truth the mystic philosopher had to show that in man resides an element of the Divine Essence, therefore they held fast to the doctrine of the Incarnation.

Even though the mystics differ in their ways, yet they all come to the same conclusion, namely, that the Prophets who are mystics par excellence, are the revelations of the Divine Essence. For example, whereas the Christian mystics maintain the incarnation of God in the ground of the soul, the Mohammedan mystic upholds the idea of God manifesting in the soul. It is inadequate, the Sufi says, to think that God enters man, for entrance pertains to material objects. The heart of man is rather like a mirror in which the Divine Essence is manifested. By being reflected in this mirror the Divine Essence becomes subject to form. But this form is mere illusion and unreality. Take away the form and the reality of the Divine Essence, will appear again. "Mohammed is the Logos who unites the Essence, the Attributes, and the Names in a single nature." (*Studies in Islamic Mysticism,* by Nicholson).

Although in this respect the mystics remain faithful to the orthodox Christian doctrine of Incarnation, they part with it in

the second aspect, namely, that it was a historical event which occurred two thousand years ago. To explain the mystic experiences of all those who tread the path and attain the state of illumination, the doctrine had to be made applicable not only to Jesus and the few other Prophets, but to all those who are awakened spiritually, nay rather, to all humanity. The doctrine had to lose its historical aspect and become truly cosmic in nature.

"The Incarnation, which is for popular Christianity synonymous with the historical birth and early life of Christ, is for the mystic not only this but also a perpetual cosmic and personal process. It is an everlasting bringing forth, in the universe and also in the individual ascending soul, of the divine and perfect life, the pure character of God, of which the one historical life dramatized the essential constituents. Hence the soul, like the physical embryo, resumes in the upward progress the spiritual life-history of the race. 'The one secret, the greatest of all,' says Patmore, 'is the doctrine of the Incarnation, regarded not as a historical event which occurred two thousand years ago, but as an event which is renewed in the body of every one who is in the way to the fulfilment of his original destiny.'" (Underhill).

This same principle is in another form found in Sufism. The second Person or Christ is termed the Perfect man. He is described by Nicholson "as a man who has fully realized his essential oneness with the Divine Being in whose likeness he is made." This class of persons comprises all the Prophets and "walis" and an ecstatic feeling of oneness with God is what constitutes a "wali." There is, therefore, no essential difference between the Prophets and man. Every person who traverses the mystic path, cleanses his mind and heart from all earthly things, and attains that ecstatic condition when he experiences himself one with God, becomes a Perfect man and feels the presence of God within him. This basic principle of mysticism is clearly put by A. C. McGiffert in "The Rise of Modern Religious Ideas." "The deity of Christ," he says, "resides in the completeness of his consciousness of God. In a true sense all men are divine, for they are but manifestations of the one

common reality which appears in nature as well as in humanity. Essentially Christ is no more divine than we are or than nature is. But he knows his oneness with God; he is fully awake to his own divinity; and his life is completely controlled by his realization of it. He is, therefore, divine in a sense which nature cannot be and in a sense which we are not yet but have eventually to become."

Thus, it is a cardinal principle among the eastern and the western mystics that there is no essential distinction between the Prophets and man. The only difference is that the former possess actually the station that the latter have only potentially. The Prophets are not superhuman but mere Perfect Men. If we follow their example and tread the mystic path, we also can attain to the same exalted station and obtain an ample share of divinity.

Bahá'u'lláh parts company with the mystics on the question of the revelation of the Essence. The doctrine of the Incarnation of the Christian mystics and the principle of the manifestation of the Essence which the Sufis maintain, both these ideas involve the revelation of the Divine Essence. It is True Being Itself that has assumed form or come in contact with not-being. It is the same water though it has taken the form of ice. To Bahá'u'lláh this is absurd. How could the creator assume the body of the created? The Divine Essence, He says, will never be revealed in mortal form. The Essence of God is ever transcendental. What is revealed to us is merely His attributes. The world of the Prophets is not a revelation of the Essence but only the revelation of the Divine Attributes. It is not the Essence of the sun that is reflected in the mirror but its attributes which are light and warmth.

In an epistle to Salmán, explaining the meaning of the verse of Rumi: "When colourlessness became the captive of colour, a Moses came to war with a Moses," Bahá'u'lláh says, "O Salmán! The Gnostics have many such sayings. Some consider God as the sea and the creatures as waves. They attribute the difference between the waves to the difference of form. The forms are phenomenal, when they perish all the waves return to the sea, for their reality is the sea. Concerning these forms they have made other

affirmations which need not be mentioned here. Similarly they have considered the Creator as the pencil and all the other objects as the letters inscribed by it. They have maintained that the reality is the lead which has revealed itself in the form of the different letters. All these forms are in reality the self-same lead. They have compared the first station to the station of unity and the second station to the station of multiplicity. Similarly they have considered God as the unit and the different objects as the numbers; and the creator as water and the created things they have likened to ice. Thus it is said, 'Created objects are compared to ice and Thou art the water from which it has been formed. When the ice melts, its characteristics will vanish and the qualities of the water will prevail.' Similarly, they have said: 'The sea has been a sea from eternity and the waves are accidents and phantoms.'

"In short, they consider all things the revelation of the Divine Essence. They have distinguished three forms of revelation: the revelation of the Essence, the revelation of the attributes, and the revelation of acts. And they have taken the revelation of things from God to be that of manifestation."

In this epistle, Bahá'u'lláh clearly states the Sufi belief to be (1) that it is the Divine Essence which is revealed in the world of creation; (2) that the relation this physical universe of ours bears towards the Absolute is that of manifestation.

The Bahá'í teachings differ with the Sufi on both of these issues. First, 'Abdu'l-Bahá categorically denies the possibility that the Divine Essence which is Pure Being may become one of the constituent elements of our physical world. How could Pure Being be joined to not-being? In this connection he says: "The Gnostics imagine that this Being is like a sea and all created objects like waves. This illustration is baseless, because if we consider the truth we shall find that the Ancient Wealth has to put on the garb of not-being, and the splendour of God take the form of earthly darkness."

The Prophets, therefore, who are the highest form of revelation of the Divinity, do not share of the Divine Essence which is

ever in its exalted and transcendental station. It never comes in contact with anything human or physical. What is revealed in the Prophets is only the Divine Attributes. They are perfect mirrors that reflect the light and warmth of the sun. As Bahá'u'lláh states in the Iqán. "These Prophets and chosen ones of God are the recipients and revealers of all the unchangeable attributes and names of God."

This criticism applies to the teachings of the Christian mystics also, for they definitely maintain, as we have already considered, that God becomes incarnate in man. This doctrine implies primarily a revelation of the Divine Essence and not of attributes. It is the Essence of God that becomes incarnated in man. Our physical body, the mystic says, is mere form, it is all illusion which misguides only those whose inward eye is blind. He who is of clear vision is not misguided by this outward form, but pierces through it and sees the reality which is True Being—the Spark of the Divine Essence. Naturally the teachings of Bahá'u'lláh deny the existence of such a Divine Spark or particular Essence in man. What is revealed perfectly in the Prophets and potentially in man are only the Divine Attributes.

The Bahá'í teachings are also clear in the second point, namely, whether the relation between the creator and the created is that of manifestation or of creation. In "Some Answered Questions" 'Abdu'l-Bahá says on the subject: "But the question of the Real Existence by which all things exist, that is to say, the reality of the Essence of Unity through which all creatures have come into the world, is admitted by every one. The difference resides in that which the Sufis say: 'The reality of things is the manifestation of the Real Unity.' But the Prophets say: 'It is created by the Real Unity;' and great is the difference between manifestation and creation. The appearance in manifestation means that a single thing possessing the vegetative perfections, manifests itself in infinite forms, resolving itself into branches, leaves, flowers, and fruits: whereas in the appearance through creation this Real Unity remains and continues in the exaltation of its sanctity, but the exist-

ence of creatures depends on creation, and is not a manifestation of the Essence. It can be compared to the sun from which emanates the light which pours forth on all the creatures; but the sun remains in the exaltation of its sanctity: it does not descend, and it does not resolve itself into luminous forms; it does not appear in the substance of things; the pre-existent does not become the phenomenal; independent wealth does not become enchained poverty; pure perfection does not become absolute imperfection."

We have already observed that the doctrine of Incarnation as maintained by the mystics comprises two basic principles, (1) that a Spark of the Divine Essence resides in man, (2) that every individual can by following the mystic path become conscious of and attain true unity with that Reality. We have then considered the arguments of both Bahá'u'lláh and 'Abdu'l-Bahá denying the fact that the Divine Essence reveals itself in mortal objects. Let us now consider the second element in the Doctrine of the Incarnation which is the logical conclusion of the first, and see how the Bahá'í teachings differ from the mystics on that point also.

If, according to the mystics, the Divine Essence is revealed in man as much as in the Prophets, we cannot deny to the one a station we can rightly attribute to the other. If man has not attained the same station and manifested the same powers as they it is because he has been blinded by his physical environment and is not conscious of his reality. Let him follow the example of the Prophets and tread the same mystic path; then he will surely reach the same lofty station, obtain a direct knowledge of God and find himself truly united with Him. What the Prophet is, the mystic says, is what man can be, for there is no essential difference between them. The one has actually what the other has only potentially.

According to the Bahá'í point of view, no matter how much man may develop he will never acquire the station of the Prophets. We can mention the following reasons:

(1) The Prophets form a separate order of being from man. We should not let their human form blind us to the truth that they are supermen in reality. We are created by God, while they are

manifestations of the Divine Attributes. The world of God, the world of the Prophets and the world of creation are three orders of being that will eternally remain separate. It is true that the last two had their *raison d'être* in the first, but a common origin does not mean that they are essentially one. Man has infinite ground to cover and can acquire unlimited perfections but he shall never be able to cross the limits of his own sphere and enter the world of the Prophets. In this connection 'Abdu'l-Bahá says: "Thus it is established that this movement is necessary to existence, which is either growing or declining. Now, as the spirit continues to exist after death, it necessarily progresses or declines; and in the other world, to cease to progress is the same as to decline; but it never leaves its own condition, in which it continues to develop. For example, the reality of the spirit of Peter, however far it may progress, will not reach to the condition of the reality of Christ; it progresses only in its own environment."

(2) The Prophets create the spiritual life of man. In one of His Tablets, Bahá'u'lláh says that man is like a candle with a perfect wax and wick, which contains infinite powers to shed light. This force, however, will ever remain dormant within it, until some kindly hand sets it alight. This kindly hand is the Holy Spirit that is breathed by the Prophets. It is, therefore, the Prophets who make these potential powers, dormant in man, come into the sphere of actuality. Without them man will always remain on a level with the animals.

In one of His Tablets 'Abdu'l-Bahá states that there are two forms of creation: a physical and a spiritual creation. The physical creation is caused by God as the Ultimate Mover and Cause of all things. The spiritual creation, however, depends upon the Prophets. These are, therefore, the creators of the spiritual life of man. In His above mentioned epistle to Salmán, Bahá'u'lláh says: "Know that the author of Mathnawi in mentioning Moses and Pharaoh was merely giving an example. His purpose was not to identify their reality. God forbid! For Pharaoh and his like were created by the word uttered by Moses." How can man whose

highest attainment is an infinite capacity to receive, attain the station of a Prophet whose essential quality is to send out the rays of guidance upon humanity?

(3) The station of Prophethood is not conferred upon a soul because of any special striving on his part. His appearance is in accordance with a definite law of spiritual cycles that affects the life of society as a whole. This law is that when the teachings of the previous Prophets are forgotten or cease to be applicable to the new needs of society, when material interests blind man to his higher spiritual needs, when the spirit of true religion dies out, God sends a Prophet to the world. These Prophets, both the Báb and Bahá'u'lláh say, appear about once every one thousand years. Such being the nature and mission of the Prophets how can we maintain that man, through mystic experiences, is able to attain their station and like them come into direct relation with the Divine Essence?

Having considered the mystic interpretation of the doctrine of Incarnation we can better appreciate the twofold form of being mentioned at the beginning of this chapter. This dualism would have been averted if (1) they had not considered the appearance of man and the physical universe to be that of manifestation instead of creation as 'Abdu'l-Bahá explains it. (2) Considering the world of creation as a manifestation of God's Essence they put it on an essentially equal footing with the Prophets and made them to be included within the same world.

To sum up, both religion—according to its Bahá'í interpretation—and mysticism maintain that the source of all being, spiritual and physical, is God. They are both strictly monistic in dealing with the state of the universe before its devolution. They begin to part company only when the idea of creation is introduced. The mystic maintains that the Divine Essence manifests itself upon not-being and thereby creates the physical world. Every object in the universe is, therefore, a manifestation of the Divine Essence and contains of that Reality according to the measure of its capacity. The difference between the physical universe and the

Prophets is therefore only a difference of the degree of receptivity. The mystics thus have two worlds: (1) the world of God and (2) the world of the manifestation of the Divine Essence which includes the Prophets as well as the physical universe.

Religion as it is interpreted in the literature of the Bahá'í Faith, maintains (1) the world of God or of the Divine Essence. (2) The world of the manifestation of the Divine Attributes which pertains only to the Prophets. Its rôle is to create the spiritual life of man who belongs to the inferior world of creation. (3) The world of creation which includes man and his rational soul as much as the physical universe. It is the world of creation in the sense that it is created of a reality totally different from the Divine Essence. Every one of these worlds has a distinct entity and will never merge into the other.

(To be continued)

NOTES ON THE PRESENT ISSUE

Speaking to the students at the 1933 Summer School of Columbia University, Dr. Butler recently said: "There is not one single question which confronts the world today in building an international society which failed to be discussed by our forefathers in talking over the original founding of this nation. In our Constitution, if you strike out 'States' and 'Colonies' and put in 'nations' you have the solution of every current world problem." The concept of world federation as developed in *World Unity* over a period of years by Carl A. Ross and Oscar Newfang steadily forges ahead.

In a review of Mr. Ross's previous series on World Citizenship, Dr. John H. Wigmore, Dean of the Faculty of Law, Northwestern University, informed the readers of the *Illinois Law Review* (May, 1932) that "the work merits publication in book form, that would be accessible to lawyers generally, for it is the legal profession that must ultimately be depended upon to support the working of this great idea."

The legal profession, however, does not undertake such a task until moved by public opinion. We suggest that *World Unity* readers assist by bringing the matter to the attention of Bar Associations.

We are gratified at the opportunity to publish Mr. Levy's "Felix Adler's Spiritual Ideal" at a time when the Jewish people have again become poignantly aware of the heavy burden of oppression. Natural as counter-attack by boycott and other group measures may be, the only true and permanent remedy to such injustice is an intensified effort toward world order. Injustice is inherent in the present social structure. Most attempts to secure relief merely shift the burden to some other group. Significantly enough, 'Abdu'l-Bahá in 1912 predicted the rise of anti-Jewish movements, stating that they would only terminate when the race accepted the prophethood of Jesus.

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